

Strategic Management and Educational Dynamics of Islamic Boarding Schools in Banten

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ABSTRACT

This study aims to understand the application of strategic management and dynamics in three Islamic boarding schools in Banten. This research method is qualitative research with a case study approach. Data was collected through observation, interviews, documentation, triangulation, field notes, and member verification. Data analysis was carried out using descriptive qualitative methods with deductive and inductive analysis techniques. The results showed that the strategic management carried out by these three Islamic boarding schools were as follows; prepare a system that can provide an exemplary role for all levels within the Islamic boarding school and all stakeholders in the Islamic boarding school; provide equal roles and responsibilities to human resources in Islamic boarding schools; organize student activities optimally; prepare a system that can provide an example for all levels within the Islamic boarding school environment and all stakeholders within the Islamic boarding school environment; provide equal roles and responsibilities to human resources in the cottage.

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1. INTRODUCTION

Islamic boarding school as an educational institution for teaching Islam organizes education with the aim of instilling faith and piety to Allah SWT, noble character, and traditions of Islam. The boarding schools develop the skills, knowledge and abilities of students to master Islamic religious knowledge and become Muslims, who have the skills to build an Islamic life in society. This kind of schools as a model of early education (Islam) in Indonesia still exist and are recognized in the community, although there are those who argue that the management of Islamic boarding schools still needs to be improved. The management of Islamic universities like this can be seen in the curriculum, teaching staff and learning management, as well as in facilities and infrastructure (Yasid, 2018). There are many types of these boarding schools, one of them is salafi Islamic boarding schools.

The characteristics of Salafi Islamic boarding schools include: First, the classical method is used as a learning system. The learning system comes from Middle Eastern countries. Second, in the management of Salafi Islamic boarding schools there is no organizational system and all kinds of regulations are oriented to the kyai. Teaching and learning activities, for example the methods used, the books that must be owned, the materials taught and the implementation time depend on the Kyai who make decisions. Third, the use of technology, namely Salafi Islamic boarding schools, has so far kept away from technology such as radio and television (Thohir, 2017). Educational programs in Salafi Islamic boarding schools must try to change the understanding of their teachings so that they remain relevant and are not affected by changes that can hinder development in the Islamic boarding school environment.

Many researchers have investigated the issue. As an example, Aziz (2015) states that the management of the Lirboyo and Al-Falah Islamic boarding schools in responding to the challenges of modernity is pursued through four steps: management processes, namely: collective management that plays an organizing function; open management that plays the coordinating and actuating functions; conflict management that plays an innovating function; and semi-modern Salafi management that plays a stabilizing function. Similarly, Hamdani (2009) mentioned that the Aji Islamic Boarding School Student Al-Muhsin Krapiyah Wetan Yogyakarta has implemented educational management, starting from planning, organizing, compiling personnel, directing and supervising, but still not optimal. Furthermore, Bahri (2019) found that not all pesantren have made changes to leave their traditions, this can be seen in the educational renewal of the Lirboyo Islamic boarding school which has succeeded in maintaining the main functions of the pesantren institution, namely the transmission of Islamic knowledge, the maintenance of Islamic traditions, as well as the creation of ulama cadres, and Lirboyo Islamic boarding school renewal model as a comparison.

The results of research by Prastowo and Mulyanto (2021) concluded that the implementation of the educational concept of Imam Zarkasyi at the Ta'mirul Islam Islamic Boarding School was carried out by integrating the pesantren education system with madrasahs, integrating religious and general knowledge, and inculcating the values of the philosophy of life. The education system in Ta'mirul Islam can be used as a model for the development of education in other pesantren. Qori (2019) shows that the Al-Asror Islamic boarding school has implemented a management strategy in improving the quality of education. However, there are several strategic steps that have not been fulfilled properly, namely the lack of vision and mission, lack of understanding of internal strengths and weaknesses, lack of sense of belonging and spirit of responsibility in developing the quality of education, so that strategic implementation cannot be carried out. The results of research by Ma'arif and Rushdi (2020) concluded that educators are required to be professional and have a solid personality in order to be role models for students; the methods applied are varied including traditional methods and contemporary methods; evaluation is carried out every week, month, semester, and yearly.

Those studies prove that attention to the quality of Islamic boarding school education has been given intensively. To fill the previous comprehensive studies, the current study seeks the different point of views from diverse perspectives, especially on how Kyai as the leaders of pesantren implemented their management strategies. The studies were conducted in three boarding schools in Pandeglang to see the comparison of the results. The expectation of the researchers from this study is to provide the evidence to Islamic boarding school practitioners about what elements need to take into account when managing the pesantren.

2. METHODS

This research is field research that uses a qualitative approach, namely research that prioritizes data collection based on input from sources from data collected in the form of words, pictures, and not

numbers (Tohirin, 2016). This research was conducted in three Islamic boarding schools in the Menes Pandeglang area of Banten. The research subjects used as data sources in this study were the boarding school administrators and the Islamic boarding school community consisting of 3 kyai, 6 administrative staff, students, staff and facilities and infrastructure. The data reported in this study are in the form of interviews, documentation, results of field observations, and other supporting documents. Informants can provide extensive information regarding the analysis of strategic management and educational dynamics of three Islamic boarding schools in Menes Pandeglang Banten. In this qualitative research process, the researcher used the following data collection techniques:

2.1. Observation

Observation as a complement to obtain more objective data about the results of the interview method. This method is a data collection technique that performs direct observations of the complex phenomena under study (Moleong J Lexy, 2017). Observations were carried out by the author at the research location with the aim of photographing the routine activities of the students, ustad and the family of the pesantren as well as the community in the pesantren for 24 hours. Their activities are focused on the internal environment of the pesantren, and some are focused on the environment outside the pesantren, but the distance is still around the Islamic boarding school.

2.2. Interview

The interview technique used is in-depth interview and open interview (Mulyana, 2015). To search for problem data more openly, the reporter was asked for training and ideas, while the researcher listened carefully and recorded what the reporter said. Interviews were conducted if the researcher wanted to know more about the respondents and the number of respondents was small (Sugiyono, 2017). The author interviewed three Kyai, six administrative staff, twelve students, and three employees.

2.3. Documentation

Collecting data through documentation, namely the method of finding data in research by recording books, document files, lists of tables and articles related to research (Ahmad, 2017). Documentation is carried out to identify the activities of students, clerics and Kyai for 24 hours every day in the pesantren environment.

2.4. Triangulation

Data collection, triangulation, is defined as a data collection technique that combines various data collection techniques and available resources. According to Mathinson, quoted by Sugiyono, the value of data collection techniques with triangulation techniques is to find that the data obtained are general, inconsistent or contradictory (Sugiyono, 2017). Data that has been collected through interviews is combined with data from observations and documentation, data from observations is combined with data from interviews and documentation, and data from documentation is also combined with data from interviews and observations.

2.5. Checklist

Conduct member checks after data collection is complete or after receiving findings regarding problems to be solved. The trick is that the researcher consults with the data received from the informant (Sugiono, 2017). The checklist is carried out to record the development of data on students, alumni, clerics and the Kyai's family.

2.6. Field notes

Field notes use reference materials, namely the existence of supporters to test the data found by researchers. For example, interview data should be supported by interview notes (Moleong, 2017). Field notes are developed when there are certain things that are markedly

different from the real conditions in the field or there are special events during the researcher's stay at the research location.

3. FINDINGS

3.1. Strategic Management of Education Mathla'ul Anwar Linahdlatil 'Ulama Islamic Boarding School Menes Pandeglang Banten

In developing human resources, Kyai involves the stakeholders of the Islamic boarding school, in solving all the problems of the boarding school, such as the decision-making process, delegation of power, participation of stakeholders to determine work methods and objectives, and sees feedback as an opportunity for further improvement. Kyai provides examples of discipline in using time to complete work, implementing applicable regulations, showing exemplary work, efficient use of infrastructure, and efficiency of quality human resources. Kyai become role models in a competitive quality culture by encouraging the improvement of students' academic and non-academic performance, equipping facilities and infrastructure to create a conducive and innovative learning environment, and activating activities that improve students' memory and reading culture. Kyai conduct regular coaching to improve the quality of homes, support Ustadz in improving skills development activities and monitoring and evaluating the implementation of on-the-job training results. Facilities and Infrastructure Management Strategy as part of optimizing facilities, Kyai manages facilities and infrastructure, as well as moving facilities, libraries, laboratories, facilities and other supporting facilities. Kyai prepares plans for acceptance, management and development of students' skills, has programs to develop the potential and work of students, facilitation activities for students, increasing habituation through inculcating values and facilitating development activities for students, Ustadz and boarding staff optimally.

Kyai adapts to the principles of responsible, transparent and efficient administration, plans the financial needs of the cottage in accordance with the cottage development plan in the short and medium term, seeks sources of financing, especially outside the cottage and within the cottage environment, the principles of efficiency, transparency and responsibility. The cottage management strategy is to support the achievement of the goals of the cottage, the management of incoming and outgoing letters is carried out by the Kyai in accordance with the applicable correspondence guidelines.

Kyai makes measurable and evaluable performance standards for education programs, monitors and evaluates the performance of education programs, prepares reports in accordance with monitoring and evaluation reports standards and formulates follow-up programs based on the results of the evaluation of previous program implementations. Kyai organizes various training and character-building programs for students using the Salafi learning system, Ashry, scouts and sports, and Tarbawy plans for 24-hour santri activities in various ways. Weekly activities, which are scheduled for Friday with Clean Friday and Muhadatsah, sunnah fasting on Monday and Thursday, and Mudzakaroh.

Monthly activities include congregational Tahajjud, Chicken Baidh Fasting/three days in every Hijri month on the 13th, 14th, and 15th of each month. Semester and Annual Clean Activities, Tahfidz Kitab Kuning Graduation, Ihtifalan Performances, Porseni, Field Experience Practice (PPL), Pondok Leadership Room, PHBI Alert, and PHBN. In an effort to maintain the continuity of the pesantren, the strategy of hearing Kyai allows Duriah (descendants of Kyai) to occupy strategic positions in the pesantren, but also expands the participation of santri and the community in occupying strategic positions. The implementation of this system was strengthened by the placement of several prominent figures in Menes as part of Islamic universities.

Internal Duriah are encouraged to love Islamic universities, implement a system in which all Duriahs are taught at Islamic universities, Kyai actively participate as lecturers, recitation leaders,

community administrators and government organizations, and foster Duriah who is still in his education age. For those who are married, they should live in Islamic boarding schools, devote themselves to developing knowledge according to their respective professions, and also for those who are married if necessary to improve skills and facilitate further education in Islamic boarding schools.

External strategies used by Kyai as community leaders can contribute to the development of the cottage by providing the widest opportunity for those who will participate in developing the ability of students, who have a vision and mission. This is done as an effort to avoid conflicts of interest in Islamic boarding schools, unmarried students and Duriahs. Research by Prastowo and Mulyanto (2021) concluded that the educational concept of Imam Zarkasyi integrates the pesantren education system with madrasah, integrates religious and general knowledge, and inculcates the value of a philosophy of life. In this case, the Kyai of the Islamic boarding school Mathloui Anwal Lilnahdhatul Ulama, encourages the improvement of academic and non-academic performance of students, completes facilities and infrastructure to create a conducive and innovative learning environment.

3.2. Strategic Management of Education Mathla'ul Anwar Islamic Boarding School Pandeglang Banten

Kyai actively involves pesantren stakeholders, in solving all problems of Islamic boarding schools, such as during the decision-making process, encouraging stakeholder participation to determine how to achieve work methods and goals, and seeing feedback as an opportunity to train the skills of each stakeholder. Kyai provides an example of discipline in utilizing time and on time to complete work, applying regulations in accordance with applicable regulations, setting an example in the effective use of resources, and efficiency as a qualified person. Kyai are role models in a competitive quality culture by encouraging the improvement of students' academic and non-academic achievements, equipping facilities and infrastructure to realize solid and innovative learning, and facilitating competitive activities in the academic and non-academic fields of students. The ustadz's management strategy is to optimize human resources, Kyai prepares plans for the development of educators and education personnel, conducts regular training to improve the quality of pesantren, and allows ustadz to strengthen career development activities. The strategy for managing cottage facilities and infrastructure in the context of optimizing facilities, Kyai manages facilities and infrastructure and mobile structures, libraries, laboratories, other supporting structures, and parking lots.

Kyai prepares a plan for admitting students, managing and developing skills, having programs to develop the potential and achievements of students, facilitating activities, increasing habituation by instilling and improving quality and facilitating optimal development activities for students, ustadz and Pandok assistant staff. Kyai plans the financial needs of the cottage in accordance with the cottage development plan, looks for sources of financing, especially outside the cottage and cottage business units, coordinates financial costs according to legislation based on the principles of priority and efficiency, carries out reports and assessments of the financial management of the cottage according to the principles of efficiency, transparency and accountability.

Kyai manages the administration of incoming and outgoing letters according to the applicable correspondence guidelines, manages the administration independently, including academic administration, students, facilities/infrastructure, finances and relations between the Islamic boarding school and the community, and manages the archives of the Islamic boarding school. Kyai develops educational program performance standards that can be measured and evaluated, monitors and evaluates performance. Education programs use appropriate techniques, prepare reports in accordance with reporting monitoring and evaluation standards, and formulate follow-up programs based on the results of previous program implementation evaluations. Kyai arranges various programs of coaching

and character-building activities for students by determining the Salafi learning system, Ashry and Tarbawy making a schedule of santri activities for 24 hours.

Table 2
Daily Activity Agenda at Tahfidzul Qur'an Islamic Boarding School Mathla'ul Anwar

Time	Agenda
03.00 - 04.30	Wake up early, pray tahajjud 2 rakaat, pray 2 rakaat hajat
04.30 - 05.00	Morning prayer together
05.00 - 06.00	Ziyadah Deposit I
06.00 - 07.00	Go to school environment
07.30 - 08.50	Mandatory hours of tadarus
08.50 - 09.15	Ziyadah II Deposit
12.30 - 13.00	Ziyadah Deposit III
13.00 - 14.00	Rest, sleep is mandatory
14.00 - 15.15	Mandatory hours of tadarus
15.15 - 15.40	Asr prayer in congregation
15.40 - 16.30	Ziyadah Deposit IV
16.30 - 17.50	Afternoon, rest, preparation for maghrib prayer
17.50 - 18.30	Maghrib prayer together
18.30 - 19.20	Muroja'ah Deposit
19.20 - 20.00	Isha prayer in congregation
20.00 - 21.00	Mandatory hours of tadarus
21.00 - 21.30	Ziyadah V Deposit
21.30 - 22.00	Daily activity evaluation
22.00 - 03.00	Complete rest

Weekly activities, namely during school holidays, are used with clean Fridays and Muhadatsah, sunnah fasting on Mondays and Thursdays, and Mudzakaroh. Monthly activities include tahajjud in congregation, fasting chicken Baidh/three days in every hijri month on the 13th, 14th, and 15th of every month. Clean semi-annual and annual activities, graduation for the tahfidz of the Yellow Books, Ihtifalan performances, porcelain, field experience practice (PPL), boarding school leaders, PHBI commemorations, PHBN. Research by Prastowo and Mulyanto (2021) concluded that the educational concept of Imam Zarkasyi is the need to integrate the pesantren education system with madrasah, integrate religious and general knowledge, and inculcate the values of the philosophy of life. Kyai is a role model in a competitive quality culture by encouraging the improvement of students' academic and non-academic achievements, equipping facilities and infrastructure to realize solid and innovative learning.

3.3. Strategic Management of Education Al-Ishlah Islamic Boarding School Menes Pandeglang Banten

Kyai actively involves planning stakeholders in solving all problems and problems of pondok, such as: during the decision-making process, delegating power, involving participation in setting work methods and goals, and viewing feedback as opportunities for training and capacity building. Kyai is a role model in a competitive quality culture by encouraging the improvement of the academic and non-academic performance of students and equipping facilities and infrastructure to provide support

and create innovative learning. Facilitating cultural improvement activities by repeating theater culture and literacy for students. Kyai prepares plans for the development of educators and education staff, hold regular training to improve the quality of madrasas, facilitate ustadz to improve the development of ustadz activities, skills and monitor and evaluate the implementation of training results.

Kyai manages facilities and infrastructure and mobile structures, libraries, laboratories, and other supporting facilities. Kyai prepare plans for admitting students, manage and develop skills, have programs to develop the potential and success of students, and facilitate activities to improve habituation by instilling values and facilitating development activities for students, ustadz and cottage support staff optimally. Kyai effectively guides the application of the principles of KTSP development in training activities, workshops, coordination meetings and local, provincial and national MGMP/KKG activities, implements KTSP according to the calendar, makes decisions about the division of teaching tasks, applies academic rules, facilitates the effectiveness of working groups ustadz to improve the quality of learning, develop innovative learning services through the development of the most appropriate learning tools and the latest resources. Regarding the pesantren curriculum, Kyai encourages ustadz to attend education through universities that have the same understanding, to carry out deepening learning activities through regular ustadz recitation activities and market studies.

Kyai adapts to the principles of responsible, transparent and efficient administration, plans the financial needs of the cottage in accordance with the cottage development plan, both in the short, medium and long term, looks for sources of financing, especially outside the cottage and inside the cottage with the principles of efficiency, transparency, and responsibility.

The boarding school management strategy is to support the achievement of the desired goals of Islamic boarding schools and boarding schools, the management of incoming and outgoing letters is managed by the Kyai according to the applicable correspondence guidelines. The administration is carried out independently, even academically, administration, santri, infrastructure, finance and relations between the cottage and the community. Kyai creates measurable and evaluable performance standards for education programs, monitors and evaluates performance, prepares reports in accordance with reporting monitoring and evaluation standards, and formulates monitoring programs based on the results of previous program performance evaluations. Kyai organizes various training programs and character building for students using the Salafi learning system, Ashry, scouts and sports. Among the activities at the Al-Ishlah Islamic Boarding School are:

Daily activities, starting from 04.10 hours to 22.15-04.15 WIB with details of activities as follows:

Table 3
Agenda for Daily Activities at the Mathla'ul Anwar Lintahdlatil Islamic Boarding School 'Ulama

Time	Agenda
04.10 - 05.15	Wake up in the morning, pray tahajjud, pray at dawn in congregation, and dhikr
05.15 - 06.10	Tahfidz al-Qur'an 3 days / Arabic muhadasah 1 day / English Conversation 1 day, yellow book 1 day
06.10 - 06.45	Shower, breakfast, school preparation

Time	Agenda
06.45 - 07.15	Dhikr Asmaul Husna and Kultum from class XI and XII students
07.15 - 12.00	Implementing the government's formal curriculum
12.00 - 13.20	Dhuhur prayer in congregation and lunch
13.20 - 14.45	Islamic boarding school activities
14.45 - 16.10	Asr prayer in congregation, and evening dhikr
16.10 - 17.15	Sports, Student Council activities, extracurricular activities, and bathing
17.15 - 17.45	preparation for the evening prayer in congregation and the cult of class XI and XII students
17.45 - 19.45	Maghrib prayer in congregation, reading the Qur'an, dinner and Isha prayer in congregation
19.45 - 21.15	Isha prayer in congregation and dinner
21.15 - 22.15	Preparation for night rest and mandatory absence
22.15 - 04.15	Rest/sleep

Activities in the form of weekly or weekly, namely on Fridays, school holidays with clean Fridays and parental visits, sunnah fasting on Mondays and Thursdays, recitation of yellow books by the leadership of Al-Ishlah, general discussions on Islamic law, and *muhadatsah*. Monthly activities include tahajjud in congregation, lailatul Al-Qur'an fasting chicken Baidh/three days every Hijri month on the 13th, 14th, and 15th of every month, visits to home industry, creative industries and places of entrepreneurs. Semi-annual and annual activities of the Al-Ishlah Olympics, intensive Islamic studies, tahfidz graduation, *ihlifalan* art performances, porcelain, academic study tours, field experience practice, Arabic drama contest, I'tikaf. Kyai allows Duriah to occupy strategic positions in the pesantren, but also expands the participation of santri and the community in occupying strategic positions. This system is strengthened by the placement of several community leaders as part of Islamic universities. In addition, Kyai builds strategies, especially from two circles inside and outside the lodge, including the inner Duriah who are encouraged to love Islamic universities. Kyai can contribute to the development of the cottage by providing the widest opportunity for those who will participate in the cottage activities, such as in the physical construction of the cottage, as well as those who have a vision and mission that is in line with the interests of the cottage, this is done in an effort to prevent conflicts of interest, graduates are expected to be able to participate in service in the lodge or elsewhere.

Discussion

The following will describe the results of research on Strategic Management of Education Tries Pesantren Menes Pandeglang Banten at Pondok Pesantren Anwar Lintahlotil Ulama, Pondok Pesantren Tahfidzul Qur'an Mathla'ul Anwar and Al-Ishlah Kananga Islamic Boarding School Pandeglang Banten, especially with regard to: Management of preparation implementation and human resource development, management of the implementation of training and character building of students, and strategic management in the development of cottages. In simple terms, it can be studied in the following table.

Table 4
Strategic Management of Education of Three Islamic Boarding Schools in Menes Pandeglang Banten

No	Strategic Management Guidelines	Islamic boarding school Mathla'ul Anwar Lintahlotil Ulama (Malnu)	Mathla'ul Anwar Islamic Boarding School Tahfidzul Qur'an	Al-Ishlah Islamic Boarding School	Note:
1	Implementation of HR preparation and development	Provide opportunities for HR to advance and develop Preparing cadres to succeed Kyai's leadership	Provide opportunities for HR to advance and develop Preparing Alumni to be ready to continue Kyai's leadership	Provide opportunities for HR to advance and develop Preparing cadres to succeed Kyai's leadership	
2	Implementation of coaching and character building of students	Provide optimal guidance to students Organize student activities optimally for 24 hours	Provide optimal guidance to students Organize student activities optimally for 24 hours	Provide optimal guidance to students Organize student activities optimally for 24 hours	
3	Strategic efforts in developing the cottage	Inviting the descendants and the Kyai's family to occupy the cottage and manage and develop the cottage. From among family and descendants or Duriah boarding school or boarding school	Inviting the descendants and the Kyai's family to occupy the cottage and manage and develop the cottage. Preparing the next generation who is able to lead the cottage in the future from	Inviting the descendants and the Kyai's family to occupy the cottage and manage and develop the cottage. Preparing the next generation who is able to lead the cottage in the future from among the durians (descendants)	

No	Strategic Management Guidelines	Islamic boarding school Mathla'ul Anwar Linahdlotil Ulama (Malnu)	Mathla'ul Anwar Islamic Boarding School Tahfidzul Qur'an	Al-Ishlah Islamic Boarding School	Note:
			among the alumni.		

In terms of duties and authority, the Kyai can be flexible according to his position and oversee the implementation of plans (Salis, 2020). In connection with the development of the Pondok, Kyai prepares durian and human resources to further increase their capacity and competence and actively participate in various community activities. Kyai has made plans with interested parties, and resulted in maximum planning. As for the duties and authorities, the Kyai provides flexibility according to his position and always supervises the implementation of the plans that have been set (Supriyanto et al., 2022). Regarding the development of the Pondok, Kyai prepares the santri and human resources of the Islamic boarding school to continue to improve their skills and competencies and play an active role in various community activities.

Kyai as the administrator of the Al Ishlah Menes Islamic boarding school in Pandeglang Banten has implemented a management system for the implementation of staff preparation and development, management of the implementation of coaching and character building from the students, and strategic management of home development. This statement was seen when investigators conducted an interview with the director of Pondok Pesantren Al Ishlah Pandeglang Banten, that in carrying out his authority to run a boarding school, Kyai made plans with stakeholders to achieve maximum planning. In terms of duties and authority, the Kyai can be flexible according to his position and oversee the implementation of plans (Alam & Muchtar, 2020).

Based on the discussion above, this study can describe the ability of Kyai as the main leader of Islamic boarding schools in planning activities for all pesantren residents, organizing internal and external activities for santri, ustad, alumni, Kyai and even Kyai's family, empowering scientific potential, creativity, and spirituality of students, clerics, and alumni, as well as an evaluation program for all pesantren residents (Alam, 2020). This activity was carried out by Kyai at three Islamic boarding schools that the researchers observed. There is a kind of collaboration between the three leaders of the Islamic boarding school in developing their Islamic boarding school with each boarding school having a different program of superior activities. The Mathlaul Anwar Lil Nahdhotul Ulama Islamic Boarding School (MALNU) focuses more on fostering and developing students in terms of mastering the Yellow Book and dhikr of Asmaul Husna, while the Mathlaul Anwar Islamic Boarding School focuses more on fostering and developing students in terms of Tahfidzul Qur'an. The Al-Ishlah Islamic Boarding School focuses more on fostering and developing students in terms of intensive Islamic studies and *muhadatsah*.

4. CONCLUSION

Based on the results of research and discussion, it can be concluded that the strategic management carried out by Kyai at the Mathla'ul Anwar Linahdlatil 'Ulama Islamic Boarding School, Tahfidzul Mathla'ul Anwar Islamic Boarding School, and Al-Ishlah Menes Islamic Boarding School Pandeglang, is shown by the Kyai's ability to be a role model for all students, the community around the pesantren, and all parties with an interest in the pesantren. Kyai gives encouragement to durian to live permanently in the pesantren environment and actively develop the pesantren. It is realized that this research only focuses on three Islamic boarding schools in the Menes sub-district, Pandeglang Regency,

so that it has not been able to capture the implementation of strategic management in Islamic boarding schools in the Pandeglang Regency area comprehensively. However, the results of this study deserve to be used as an opportunity as well as a challenge for other prospective researchers to expand their study area about the ins and outs of Islamic boarding schools in Banten Province. The results of this study show how important the leadership role of a Kyai is in fostering santri, implementing pesantren management, and providing the best example for santri and the community around the pesantren.

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